

Sowing Horror in God's Name.

The leading clergy of Germany preach that the world must suffer until it accepts Teutonic rule administered by the Kaiser.

HURRAH and Hallelujah" is the rather startling title of a new book published, dealing with Germany's war spirit. It is written by a citizen of a neutral nation, and a theologian, J. P. Bang, D. D., professor of theology at the University of Copenhagen, and he justifies its title by the statement that "the new German spirit has found one of its most classical expressions in a collection of poems published by a German pastor, Konsistorialrat Dietrich Vorwerk, under the significant title, 'Hurrah and Hallelujah.' and I find in this combination something so absolutely characteristic of the German spirit that I have adopted it as the title for this book."

This book, in the opinion of Ralph Connor, who has written the preface to it, "constitutes the most terrible arraignment of Germany through her intellectual and religious leaders which has yet been put forth. Out of her own mouth it is that she stands before the world condemned. And the tragedy of it all is in this, that these men (whom Doctor Bang quotes) are sincere, deeply, passionately sincere. And herein consists the awful nemesis that has after 50 years' pursuit at length overtaken the German soul. For the crime of Germany today of which these sermons and lectures convict her is not hypocrisy; but the long practice of hypocrisy has induced in her a spiritual blindness which has become at once her calamity and her curse."

"The allies," says Doctor Bang, "have denounced the Germans as barbarians. If this were meant to imply that Germany was not a civilized nation (Kulturnation) such an accusation would, of course, be absurd. Germany is unquestionably a civilized nation and none of the spokesmen of the allied powers would think of denying that she has produced rich treasures of Kultur." Wherever the German mind has labored, wonderful riches have been the outcome. In the most diverse domains, but especially in those of music, of literature, of science and religion, it would be easy to mention names that shine with the luster of renown throughout the whole world. But the charge of barbarism points in an entirely different direction. It points to a development within Germany which has been going on with headlong rapidity, especially during the last 50 years. Even the highest Kultur can turn to barbarism when it becomes subservient to utterly false and immoral ideas. In Germany such a craving for power, such a worship for mere strength, has taken root and grown, that the claim of right to be a determining factor in international relations has been entirely pushed aside. A colossal and ever increasing self-admiration, a belief in the glory of all things German, the surpassing merits of the German nature (Wesen), which alone has the right to rule the world, a cynical, brutal assertion that in relation to this claim all existing treaties, all appeals to international law, all consideration for weaker peoples, are of no significance whatever—all this we have witnessed with shuddering astonishment.

Foretold Belgium's Fate.

"The first place is due to Ernst Moritz Arndt, the great German patriot of the time of the War of Liberation. As early as 1834 he declared in one of his writings that the neutrality of Belgium could not possibly be maintained in a future war. He wrote:

"Belgium, the granary and armory, is predestined to be the battlefield in the struggle for the Meuse and the Rhine. I ask any general or statesman who has seriously considered the problems of war and politics whether Belgium can remain neutral in a European war—that is to say, can be respected as neutral any longer than may appear expedient to the power which feels itself possessed of the best advantages for attack."

"The German writer, G. Traub, makes the following inimitable comment on the above:

"Thus an Arndt has, as far back as 80 years ago, given us absolution for this so-called breach of neutrality, having foreseen that it is here a question of higher necessities, and that Belgium herself, that 'half French country,' cannot possibly remain neutral."

"The second German prophet is the well-known philologist and theologian, P. de Lagarde. Already in 1874 he expressed the view that Bismarck's creation of the German empire was only an episode on the way to the formation of the Great Middle European state. He calls the German empire 'Little Germany.' Even at that time Lagarde, as a German has lately put it, formulated the national demands which the Germans, 'not with unblinking arrogance, but realizing the inherent necessity of the case,' must consider as the indispensable foundation for the German people's co-operation in the history of mankind. These demands are extensions of frontier both towards the East and the West.

"The greatest and most popular of all the new German prophets is, however, the poet Emanuel Geibel, whose centenary has recently been celebrated (born 1815, died 1884). It is he who has given the classic expression to the new German hope of Germany's victorious march through the world. This has been achieved in the lines to which I have already referred, and which are quoted times without number in the newest German war literature:

"Und es mag am deutschen Wesen
Einmal noch die Welt genesen"

"The world may yet again be healed by Germanism? The hope here expressed has become a certainty for modern Germany, and the Germans see in this the moral basis for all their demands. He says:

"Germany had set her mind upon building her house in peace, but then came her hereditary foe, puffed up with venom and envy. The blood so criminally shed shall be upon him and his brood. We do not dream of an easy victory; this war is a world judgment, and strong is the spirit of allies; but he who was once the stronghold of our fathers will again see us safely through it, he assured of that!"

"God, who went before us in the flame of fire, now grant our people strength for the last victory, strength to root out the dark seed of lies, the foreign alloy, from our hearts, in faith, word and deed. Enter at every portal, thou strong



(Oscar Cesare in New York Evening Post.)

German spirit, which, born of light, dost show us the way to light, and establish in our midst, at once weapon-strong and pious, in freedom, discipline and morality, thy millennium."

The German Lord's Prayer.

"The new German spirit has found one of its most classical expressions in a collection of poems published by a German pastor, Konsistorialrat Dietrich Vorwerk, under the significant title, 'Hurrah and Hallelujah.' In the first edition of Pastor Vorwerk's poems there occurred a paraphrase of the Lord's Prayer, of which I will cite the last three petitions and the close:

"Though the warrior's bread be scanty, do thou work daily death and tenfold woes unto the enemy. Forgive in merciful long suffering each bullet and each blow which misses its mark! Lead us not into temptation of letting our wrath be too tame in carrying out thy divine judgment! Deliver us and our ally from the infernal enemy and his servants on earth. Thine is the kingdom, the German land; may we, by aid of thy steel-clad hand, achieve the power and the glory."

He thus invokes God in a battle prayer: "Thou who dwellest high above cherubim, seraphim and Zepheleim in thy heaven; thou who art enthroned as a God of thunder in the midst of lightning from the clouds, and lightning from sword and cannon, send thunder, lightning, hail and tempest hurrying upon our enemy, bestow upon us, his banners, hurl him down into the dark burial pits."

Another poet, Fritz Philippi, has written the following poem, entitled "World-Germany":

"In the midst of the world war Germany lies like a peaceful garden of God behind the wall of her armies. Then the poet hears the giant strides of the new armor-clad Germany; the earth trembles, the nations shriek, the old era sinks into ruin. Formerly German thought was shut up in her corner, but now the world shall have its coat cut according to German measure ('Jetzt wird der Welt gemessen Der Rock nach deutschem Maass'), and as far as our swords flash and German blood flows, the circle of the earth shall come under the tutelage of German activity.

"We have become a nation of wrath; we think only of the war. We execute God's almighty will and the edicts of his justice we will fulfill, imbued with holy rage."

Other German poets revel in radiant visions of the blessings which victorious Germany is to shower upon the poor, thirsty, ailing world.

German Virtue "Gushes."

One F. Lienhardt writes: "When these storms have done their work, Germany's purest mission begins: to become a place of refuge, a holy grove for all the seekers of the earth, a central land, a land of wisdom, a land of morals. Then will it be the flower-wreathed hospitable gateway, facing towards the glittering East."

Another, K. Hildebrand: "Blessings stream and flow down upon those who have given themselves up to thee; there German virtues gush limpid forth, there German power wells up. What a draught from this spring! Strong and deep and of high courage, the German spirit flows along, the German nature (Wesen) flows far over the life of all nations."

Here is an extract from a German theological professor, the burden of whose thesis was that room must be found in the world-history for that great event, the healing of the sick world by Germanism:

"There are also signs that the German people may be singled out by God to be the means of 'once again' defeating the destructive anti-Christian tendencies of the age, and, in virtue of his having entrusted them above others with his pure gospel, carrying on the course of the mission to its consummation. So much is certain, that God is planning to do something with us. Our people are inspired by the thought that they are called upon to play a special part in the decisive battle between light and darkness, and by the hope of their standing on the side of light."

In the report of an address by another German theological professor, in the Berliner Lokalan-

zeiger for November 13, 1914, we read as follows:

"But the deepest and most thought-inspiring result of the war is 'the German God.' Not the national God, such as the lower nations worship, but 'our God' who is not ashamed of belonging to us, the peculiar acquirement of our heart. Max Lenz has already testified to the revelation of the 'German God,' and Luther's hymn, 'Ein feste Burg ist unser Gott,' merely expresses the same idea in other words."

Doctor Bang then proceeds to substantiate his statements in detail by quotations from German war sermons, of which we have only space for one or two samples. H. Francke is the author of a popular book of "war-sermons," which was ornamented with the Iron cross and published at the request of numerous members of his flock. Here is a typical utterance of the many quoted by Doctor Bang:

A Promise of the Lord.

"They envy us our freedom, our power to do our work in peace, to excel in virtue of ability, to fulfill our appointed task for the good of the world and humanity, to heal the world by the German nature, to become a blessing to the people of the earth. Wherever the German spirit obtains supremacy, there freedom also prevails. And have not our enemies to fall back upon lies and venomous calumnies in the endeavor to justify their assault in the world's eyes and their own? Does this not prove that the truth, too, is with us? Truth and freedom, those two great blessings, are in our gospel promised by the Lord himself."

"Germany is precisely—who would venture to deny it?—the representative of the highest morality, of the purest humanity, of the most chastened Christianity. He, therefore, who fights for its maintenance, its victory, fights for the highest blessings of humanity itself and for human progress. Its defeat, its decline, would mean a falling back to the worst barbarism."

Walter Lohmann is the pastor of Hamberge in Holstein. He has preached a series of sermons which he has published under the title: "About the German God." The book is ornamented with the Iron cross.

In a sermon of August 23 the question is put: "Who is responsible: the crazy murderer in Sarajevo, the weakling in character and will on the Russian imperial throne, the criminal grand dukes, our neighbors on both sides, or the deceitful islands? In any case it is not we." He then lauds the Fatherland, the mother tongue—it is for these we are fighting, and "Germany is the future of humanity."

"He who in these days sets forth to defend the German hearth, sets forth in a holy fight; he sets forth to a great, incomparable divine service, in which, indeed, one neither prays nor sings, but in which one stakes life itself, this single sweet, beloved life, for the life of a whole nation, a nation which is God's seed-corn for the future."

In a discourse on Sedan day, September 2, he rises to loftier heights. "Once again German soldiers are treading the soil of places rendered famous by the war of 1870-71. Once again German soldiers lie at St. Quentin, preparing, quietly and confidently, for the march on Paris. God writes, indeed, a wonderful history."

"Yes, but so it is, my friends: that glorious feat of arms 44 years ago gives us courage to believe that the German soul is the world's soul, that God and Germany belong to one another."

Here is one from Karl Koenig, the author of "Six War Sermons":

It Is God's Will.

"God does not will the war, but he wills that we, as Germans, shall will freedom, because otherwise we cannot fulfill our great tasks in the service of mankind, and be enabled to become a source of love and light, of truth, virtue and religion. We Germans did not will the war, but we did will and are bound to will freedom. And because they will not let us have it, it was God's will that we should will the war. And thus we carry on the war in God's cause, in the cause of mankind, in the cause of liberty, in the cause of our dear, great Fatherland."—Kansas City Star.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute.)
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LESSON FOR MAY 20

THE IMPORTANCE OF SELF-CONTROL—TEMPERANCE LESSON.

LESSON TEXT—Isa. 28:1-13.
GOLDEN TEXT—Every man that striveth for the mastery is temperate in all things.—1 Cor. 9:25.

Wine in the Scriptures is spoken of under four aspects. First, social, that as illustrated by its use at the marriage in Cana. We must not, however, confuse this wine with the spirituous, strong drink of this present day. Second, medicinal (Prov. 31:6-7; 1 Tim. 5:23). These passages do not command us to use it as such, and God has very graciously revealed to us in modern medical research the utility of the use of alcohol in the matter of medicine as a remedy. Third, sacrificial wine (Matt. 26:27-29; Luke 22:17-20), and, fourth wine is spoken about as productive of the woes of men (See Amos 6:1; Heb. 2:15; Prov. 23:30). It is also mentioned by way of contrast (See Eph. 5:18).

The Scriptures speak of drunkards in four different ways: (1) They are to be stoned (Deut. 21:20); (2) Drunkards lead to poverty (Prov. 23:21); (3) Drunkards are to be separated from other men (1 Cor. 5:11); (4) They are to be finally separated from God (1 Cor. 6:9).

Abstinence from strong drink is enjoined in the Scriptures under three heads: (1) the priest and Nazirite (Num. 6:3; Luke 1:15); (2) the ruler (Prov. 31:4); (3) those who are to worship Jehovah (Lev. 10:3).

This particular lesson is taken from a portion of Isaiah's prophecy where he is anticipating what is about to happen to Samaria, and uttering his warnings unto Judah.

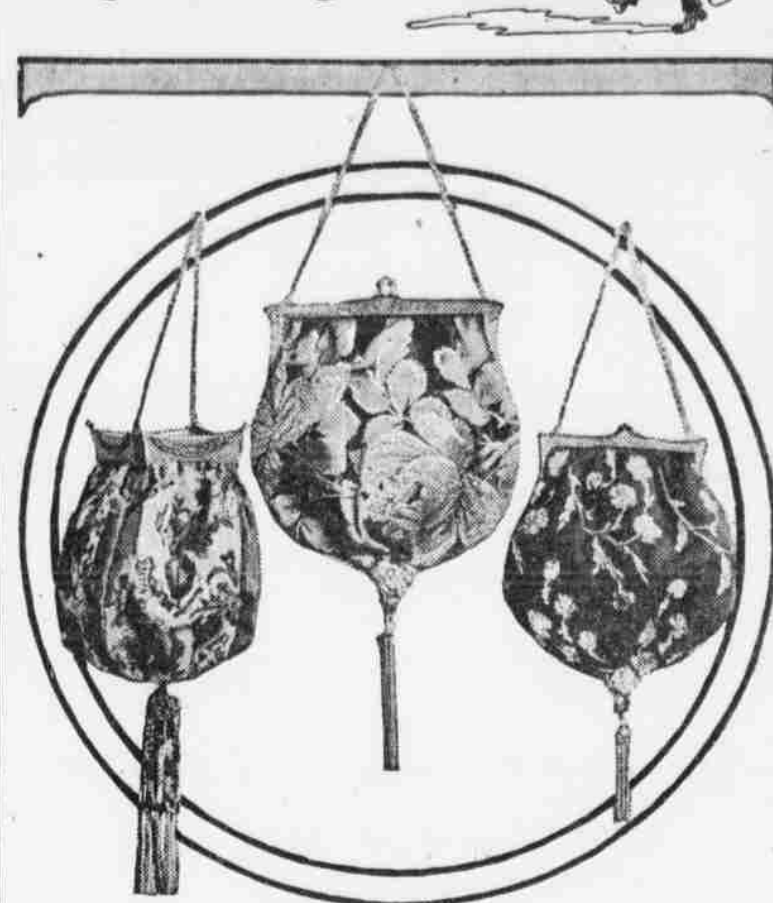
I. The Steps of Intemperance. First, Disgrace and Dishonor (v. 1). The city of Samaria is compared to a chaplet of flowers on a drunkard's brow, which shall be trodden under foot because of his inebriety. Drunkenness seemed to have been so widespread as to become a national sin. Second, Disease and Degeneracy (v. 2). The pride of beauty spoken of in verse one is to "fall to the earth." This glorious beauty was after all only a "fading flower" (1 Pet. 1:24). The coming of the Assyrians upon Samaria is described in a three-fold way: (1) As a "tempest of hail"; (2) as a "destroying storm"; (3) as a "tempest of mighty waters overflowing." The thought contained is that of widespread and overwhelming destruction. Back of this work of devastation and destruction and desolation was the wrath of God against sin (Ch. 2:4-9). All earthly pride shall be trodden under foot. Samaria, "a fading flower," was to be greedily eaten up by the oncoming enemy.

II. Those Reached by Intemperance. Strong drink causes men to err in their conduct, in their moral insight, in their judgments. It reaches the beautiful (v. 1); it reaches the learned (v. 7); it reaches those in authority; in fact all classes. It leads men to the depths of degradation and to the loss of their wills (v. 8); it makes men to become beasts, wallowing in their own vomit. Not only Samaria, but "these also" (vv. 7 and 8), that is people of Jerusalem have erred through wine and strong drink. Even the priests and the prophets had do so now (See Ch. 56:10-12; Micah 2:11). The priests were especially inexcusable because of the plain directness of God's word (Lev. 10:9-10; Ezekiel 44:21). The result of their intemperance was that they utterly failed in their official acts. They reeled in vision and stumbled in judgment. The use of wine and strong drink made their social gatherings filthy and disgusting. Temperance is the habit of abstaining from everything that destroys. It is the control and right use of God's good gifts for service. Intemperance is lack of control or the wrong use of God's gifts in self-indulgence.

III. The Lesson in Contrast. Jerusalem vs. Samaria. Samaria's crown of pride was not the glory of God. Its beauty was a fading flower (v. 4), its wisdom condemned through the ignorance of Samaria (vv. 6, 7, 12), its strength versus their weakness and wickedness (vv. 6, 13). God teaches by contrast as well as by direct precept. Verses nine and ten may be taken as a mocking answer of the people to God's prophet. Isaiah intimates that the time to begin our instruction is in childhood (v. 9), that precept must be upon precept, and line upon line, here a little and there a little. There never is a time when we can let up in this struggle against the mighty evil of intemperance.

Take as a reply (v. 9) this would seem to indicate that God took them to be babies just weaned. If the prophet, himself, is the speaker, then Jehovah is represented as teaching knowledge to babes and not to the self-sufficient. It is these whom he "makes to understand his message" (R. V.), and the method of his teaching is precept upon precept. If we will not hear God's loving and patient call to repentance, he will speak to us through cruel enemies. If we will not teach our children, if we will not keep everlastingly agitating this question, he will use other means (v. 11).

What Well Dressed Women Will Wear



Glorious Ribbons in New Bags

These new shopping bags are part of the glory of the ribbon counter and not to be found among the assortments of manufactured bags which anyone may have. They are made of broadened ribbon and broadened chiffon, two of them in black and silver and the other in rich colors. One cannot help stopping to look at them, they are so beautiful and so full of distinction. That is just what accessories of dress should be.

It is poor economy to buy the commonplace in the small extra belongings which place the final touches upon the toilette. They lend their own character to the costume. Neckwear, girdles, bags and hats, are all for a price that will insure quality or for fine work on fine material that insures elegance.

The bag at the right of the group is made of black crepe-chiffon, embroidered in silver, over a bag of soft black satin ribbon. It is finished at

the bottom with a handsome silver tassel hanging from a silver ornament. It is beautifully mounted in a silver mounting with chain handle. The bag at the center is made of a splendid broadened silver on a heavy black satin ribbon and is finished with silver tassel and ornament. The mounting is beautifully closed and suspended by a silver chain.

The bag at the right of the picture has a hinged mounting that flattens when it is closed. It is of gilt and silver with silver chain. The heavy broadened ribbon that forms the bag is in rich colors, in which gold threads are woven, and has a black border. The broadened flowers are in Chinese design and a splendid silk tassel is of the same Oriental origin.

There are other bags among new things at the ribbon counter that are made without metal mountings, and they are all displayed to demonstrate how ribbons may be used for dress accessories of the richest sort.



For Country Club and Sports Wear

The "Country Club" hat has arrived in the ranks of the sports hat with a title that impels respect and merits that deserve it. All quarters of the globe have been ransacked to provide this aristocrat in millinery for women who are devoted to outdoor life and there are wonderful weaves in straw hats from China, Japan, India, the Hawaiian Islands, South America, and our own land. The shapes are much like those of sports hats which were launched for spring of which three are pictured in the group above.

The "Country Club" hat is most simply trimmed with a band and bow of narrow ribbon, often like it in color. There is nothing tame about it in spite of this simplicity, for it has the courage of color and comes in all the more or less vivid shades which hats for sports wear have made the vogue. Besides white, there are emerald, gold, purple, rose, turquoise, apple green, charrreuse and navy in the gay procession, and two-toned hats—in certain weaves with underbrims in contrasting colors.

These last shapes for country and sports wear represent the utmost in effort of expert block makers. They are intended to meet the demands of women of critical and educated taste and must fit comfortably to begin with. Without being unusual in shape they must embody beautiful lines and so much style that they place themselves

at a glance just where they belong—in the front rank of millinery excellence. Along with their severely simple hats, others, like those pictured, with a little trimming, find themselves just as presentable and welcomed for the sake of variety.

Julia Bottomley

Breakfast Wear.

Following the lead in coats, and dresses the new breakfast negligees are made on the lines of a wrap fastened at the throat and the waist, flying loose thence to the skirt hem. These breakfast coats, as they are known, may be made of silk, of satin, crepe de chine or crepe georgette. They are voluminous in their lines and are to be held in charming pastel tones as well as in the vivid colors which have become associated with the art of Bakst. Generally speaking the breakfast coats have wide collars that are not unlike capes, and these are edged with lace or with self ruche. The sleeves are short and very wide at their terminals. Pockets are considered an essential feature, and as there can be no real negligees without ribbons there is either a girle of the latter or great bows placed front and back of the waist and on the sleeves and neck.